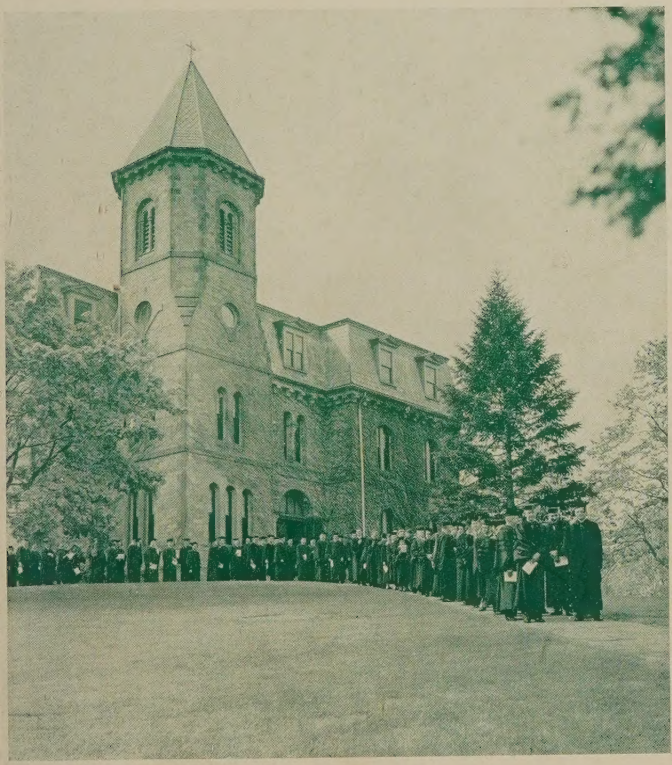
Andover Newton Bulletin



Commencement Issue

June, 1955

THE ANDOVER NEWTON BULLETIN
Vol. 47 June, 1955 No. 5.

This issue is dedicated to all the members of the Class of 1955 — with deep affection and prayerful best wishes.

(Credit most of the pictures to Lenscraft Photos, Inc.)

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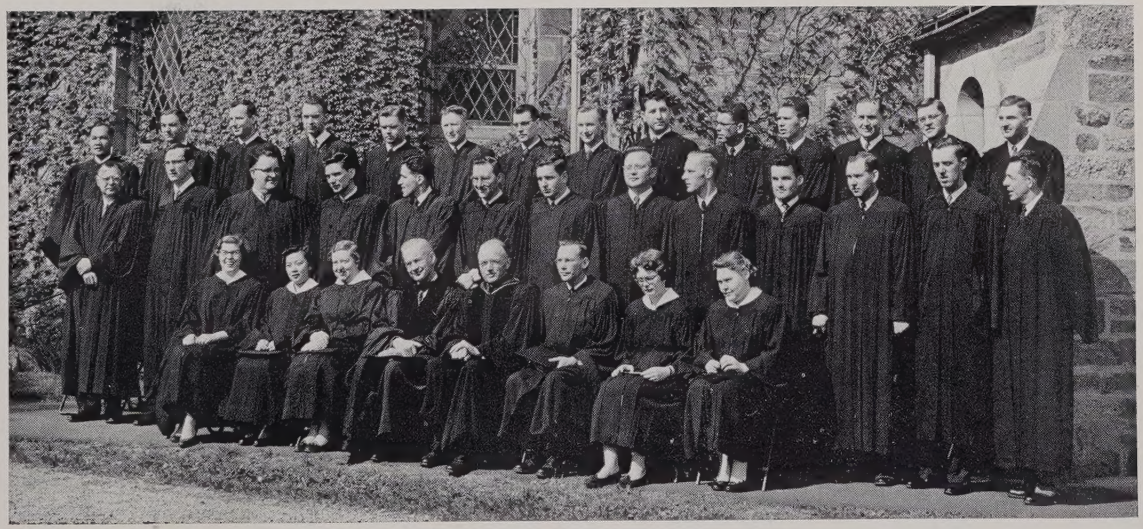


THE GRADUATING CLASS

Front Row: (left to right) Miriam Chace, Felisa Tan, Alice Einstein, President Herbert Gezork, Dean Roy Pearson, William Chace, Mary Wright, Margaret Pflug.

Second Row: George Whitney, Judson Corey, George Smith, Kenneth Janzen, Richard Armstrong, William Hillman, Robert Ripley, Samuel Brown, Robert Ingraham, Francis Frellick, Ebbe Arvidson, Hugh Smith, Leon Kenney.

Third Row: Perfecto Yasay, John Protopapas, John Blythe, Everett Bauer, Arthur Sweeney, James Selmser, David Coleman, Richard Hoblin, Solon Tsandikos, William George, Osborne Hoover, Walter Dealey, Lawrence Gudmestad, Arthur Melanson.

Not Included in the Picture: Bernard Alderman, Robert Bartlett, Paul Burditt, Thomas Collin, David Cross, Fred Ford, Albert Grady, John Hall, Calvin Hay, Richard Herbert, Myron Hertel, Paul Mills, Herbert Munro, John Rumohr,

Chosen for Obedience

The Baccalaureate Sermon

By Dean Roy M. Pearson

I Peter 1:1-9

The salutation of a letter is not often given much attention either by the writer or by the reader. "Dear John," we begin. Or "My dear Mrs. Smith," or "Gentlemen," or perhaps "Dearest Mary." As quickly as we can, we turn to what we really want to say, and the salutation is to the letter what the vestibule is to a house — a useful device for getting in, but no place to settle down for friendly conversation.

But not quite so with "The First Letter of Peter." "Why have a salutation at all if you do not plan to make good use of it?" Peter seems to have thought, and then he wrote those words to which I call your minds today:

> Peter, an apostle of Jesus Christ,
>
> To the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood:
>
> May grace and peace be mutiplied to you

The exact identification of these "exiles of the dispersion" is not necessary. They were Christians. They were brothers of ours in Christ. They might have been ourselves, and see how the ancient writer describes the will of God for their lives on the earth.

I.

First of all, they were "chosen and destined by God the Father," and there you have one of the most disturbing and fruitful mysteries of human existence.

Shakespeare was the third of eight children. His father was a glover, a dealer in hides and perhaps a butcher. His mother was a farmer's daughter. And why should that have been the earthly womb of literary genius?

Many people have said that George Fox was psychopathic, and none could claim that he was not at least eccentric. His life was erratic and unpredictable. He saw weird visions. He heard strange voices. And why should such a man have been the founder of the Quaker movement, the first of the Friends, the root from which have grown so many sturdy affirmations of truth and so many healing ministries to pain?

One boy is born to weath and affluence. Another boy is born to poverty and deprivation. And why? One girl first greets the light of day in the antiseptic carefulness of a modern hospital. Another girl is dumped unwanted in the dirty squalor of a lonely bedroom in the slums. And why? The bodies of some people are healthy, strong, and lovely. The bodies of other people are sick, weak, and ugly. And why? Through neither choice nor merit of their own millions of men and women live in the United States of America — the land of the free and the home of the brave. Through neither choice nor sin of their own millions of other men and women live in China — the land of famine and floods, the home of bondage and fear. And why?

It is obvious, of course, that much of the pleasure and pain of life are not directly traceable to God. My parents have played a large part in the provision of my own blessings — my wife, my children, my friends. Greedy human beings have had a great deal to do with the hardships of other people — ignorant human beings, twisted human beings, cruel human beings. Many a foolish word has been said about a God who ordains each sentence we speak and deed we do, and much that calls itself the will of God is nothing but a blasphemy of Him.

Yet when we search out the real roots of our being, only two conclusions wait for us to choose between them. Either all is chance and hence the happenings of life which man does not control are wholly void of meaning, or behind the seeming chaos God works out His sovereign will, and hence man's greatest need is that he see and understand. And once we make the basic Christian affirmation that God actually exists, almighty and eternal, the very least that we can say of Him is that which Albert Einstein said: 'I cannot believe that God plays dice with the cosmos."

Somewhere in the history of each least creature of the

earth there is a place reserved for those words from "The First Letter of Peter" — "chosen and destined by God the Father," and when we think about ourselves as Christians, the words have point which simply cannot be escaped. Why were we born in a land where Christianity would never dwell beyond our fingertips? Why were we nourished in a Christian home, sustained by a Christian church, and daily faced with countless witnesses to Christian faith and life? It was not blind chance. It was not meaningless fate. And even when we reached the age of discretion, the truth was less that we took than that we were taken. Others had never heard of Christ, but we had. Others were so born that the Chrisian faith was scarcely possible for them, but that faith was surely ours and for the most part through no effort of our own.

Where we are, we were put. What we have, we were given. For the life that we live, we were chosen. We were chosen and destined by God the Father.

II.

But this does not exhaust the salutation of the letter. Its readers were chosen and destined by God the Father, but they were also "sanctified by the Spirit"; and here we begin to see the nature of that for which Christians are chosen and destined.

To be sanctified is to be set apart, to be blessed, to be hallowed, to be dedicated, to be consecrated. When a man is sanctified, he has passed the milestone beyond which what he receives is of far less importance to him than what he gives. Richly blessed, he is therefore richly obligated; and chosen and destined by God the Father, he cannot rest content until he finds the answer to the question: "Chosen to go where? Destined to do what?"

When Joseph rose to mighty power in the land of Egypt, he had been chosen and destined by God the Father; but he was not sanctified by the Spirit until he fed his brothers in their need. When the Lord took Amos from following the flock, he had been chosen and destined by God the Father; but he was not sanctified by the Spirit until he prophesied to God's people Israel. When the light from Heaven flashed on Paul as he sped down the road to Damascus, he had

been chosen and destined by God the Father; but he was not sanctified by the Spirit until through hunger and thirst, through toil and hardship, through lashings and stonings he took the glad tidings of Christ across the lands and seas which had not heard of Him.

Some months ago the newspapers told about the newest interest of one of the richest men in the world. It was the building of a fabulous tropical resort on the island of Andros in the Bahamas. There in the sunny, breeze-cooled climate of the splendid white beaches, he had spent $2,000,000 to build a well-fitted yachting center and a marvelous Lighthouse Club with appointments in silver. Another $1,500,000 was already on its way to the project, and as much as $10,000,000 had been set aside for eventual use. The club's initiation fee was $500. Dues were $300 a year. Accommodations were $50 a day. Homesites were $10,000 an acre. And a single blackball from the board of social arbiters could keep an applicant away.

Think about the men who are capable of conceiving, initiating, completing and occupying such a paradise of earthly comfort and pleasure. Are they chosen and destined by God the Father? Of course they are! These are five-talent men. These are men of skill and power; and if God was their Creator, their strength is God-endowed. But are these men sanctified by the Spirit? We have to move with caution here, for we know so little about the goodness of the ones of whom we speak, and we know so much of the evil of the ones who do the speaking. Yet in a world so filled with hunger, homelessness and pain can they be truly sanctified by God who withhold so much of healing from the wounds which break God's heart? And if they say that what they have is theirs to use as they themselves decide, does not God sometimes look upon them as upon the locomotive engineer who will not stop for passengers but takes his great long train across the hills and valleys for his own enjoyment only, or upon the father who tells his starving son, "It's hard to see you dying, my boy, but I like steak too much myself to share my plate with you"?

What Peter said about the Christians of his day is still the sober truth about ourselves. "You are a chosen race," he wrote, "a royal priesthood, a holy nation, God's own people." But that was not the end of the matter, for Peter did

not close his sentence at that point. "You are a chosen race," he said, "a royal priesthood, a holy nation, God's own people, **that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.**" And if the stabbing call to stewardship is sounded toward the men who while away the happy days on Andros, does it therefore have a lesser meaning for you or for me?

Chosen and destined by God the Father, we are not our own masters. Sanctified by the Spirit, we are not our own lords. Down through the dark unknown the hand of God descends to rest upon our shoulders, and a strong, still voice speaks straight to ears which often wish that it would go away. "You are mine," it says. "I have chosen you for myself. I have blessed you past all other peoples of the world. Therefore I will summon you to labor. I will lay upon you burdens. I will give you as a light to the nations, that my salvation may reach to the end of the earth."

III.

Here we come to the third clause in this part of Peter's salutation. His readers were "chosen and destined by God the Father and sanctified by the Spirit **for obedience to Jesus Christ.**"

In the famous cartoons by Walt Kelly, Pogo and the fox are walking through the swamp one day when they come upon the rabbit carrying an umbrella. His hand is outstretched, and he is peering anxiously toward the sky. Obviously he is expecting rain. "He looks like a frugal type," the fox remarks. "Yep," replies Pogo, "he saved for a rainy day, constant." "Did the dear old chap accumulate much?" inquires the fox, and Pogo gives him the inventory: "4,319 umbrellas, 16,223 pairs of rubbers, four rainhats, two sets of waterwings, an' a rowboat. Now he lives in a dry section where it ain't rained since 1923, but when it do, man, is he gone be ready!"

The trouble with the rabbit was that he was ready for the wrong thing, and that is the trouble with many Christians. Chosen and destined by God the Father and sanctified by the Spirit, they are ready for peace of mind and quietness of heart; they are prepared for physical comfort and economic

security; and they daily wait to be rewarded with the signs of God's approval and favor. But they are not ready for obedience to Jesus Christ; they are not prepared for the mocking and the scourging; they have no longing for a cross. And they do not understand that outside obedience to Jesus Christ there is no meaning in their being chosen and destined and sanctified.

It is not simply to general goodness that we are called as Christians. We are summoned as Christians to be "good" as Jesus Himself was "good." We are commissioned to live as He lived, to love as He loved, to speak as He spoke, and to do as He did. We are set apart to see the implications of His life for the time and place which we can influence, and being in the church the only body He can claim on earth, we are to do for Him today what tongue and feet and hands once did for Him nineteen hundred years ago. For we are not chosen to refrain from robbing banks or to be kind to dumb animals; we are chosen for obedience to Jesus Christ.

Moreover, it is not to ordinary freedom that we are called as Christians. To be sure, we are not forced to pledge allegiance to Jesus, and there is nothing compulsory about our entrance into His band of apostles. But once the great commitment is finally made, the freedom to choose is a limited freedom. Now we are men under orders. We go where we are sent. We say what we are bidden. We do what we are told. For we are not destined to do that which is right in our own eyes: We are destined for obedience to Jesus Christ.

And still further, it is not to success that we are called as Christians. In the deepest sense of the word, consequences are the department of God. We are summoned not so much to understand as to trust, not so much to give approval as to give assistance, not so much to be outwardly triumphant as to be inwardly faithful. It is for man to carry the cross. It is for God to open the tomb. For we are not sanctified by the Spirit to be powerful or popular or victorious; we are sanctified by the Spirit for obedience to Jesus Christ.

To pray for the spiteful, to do good to the hateful, to love the enemy, to feed the sheep, to preach the gospel, to heal the sick and raise the dead and cast out the devils — this is in part the charter given those who take upon themselves the name of Jesus. There are many of us Christians who fit quite

easily the pattern set by the young duke of whom Browning has written:

> All that the old dukes had been, without knowing it,
> This duke would fain know he was, without being it.

But it was not for this Jesus robbed the fishing boats of their captains and their crews along the shores of Galilee, nor is this the life to which he beckons men from office desks today. We are chosen and destined by God the Father to be perfect as He himself is perfect. We are sanctified by the Spirit for obedience to Jesus Christ — immediate obedience, unquestioning obedience, glad-hearted obedience, absolute obedience.

IV.

And now come the final words in the identification of the readers of this letter: ". . . and for sprinkling with his blood." The ancient ceremonies of his people must have been in Peter's mind as he wrote that phrase. He must have remembered sacrificial altars, cherished rituals, and holy vows. He must have thought about the new covenant of God with His people, sealed by the death of Christ and bringing salvation to all who believed. But is there no sense in which to be sprinkled with the blood of Christ defines obedience to Him? Is there no sense in which it represents a call to special sacrifice and self-denial on our own part?

Any one of us would like to walk the hills above the town of Nazareth with Christ, or stroll with Him along the Galilean lake. Any one of us would freely ride with Him on Palm Sunday while the crowds spread their garments before Him, shouting His praises and calling Him king. Any one of us would gladly be with Him in heaven, sitting there where James and John once wanted to sit, close to His side in the glory of His kingdom.

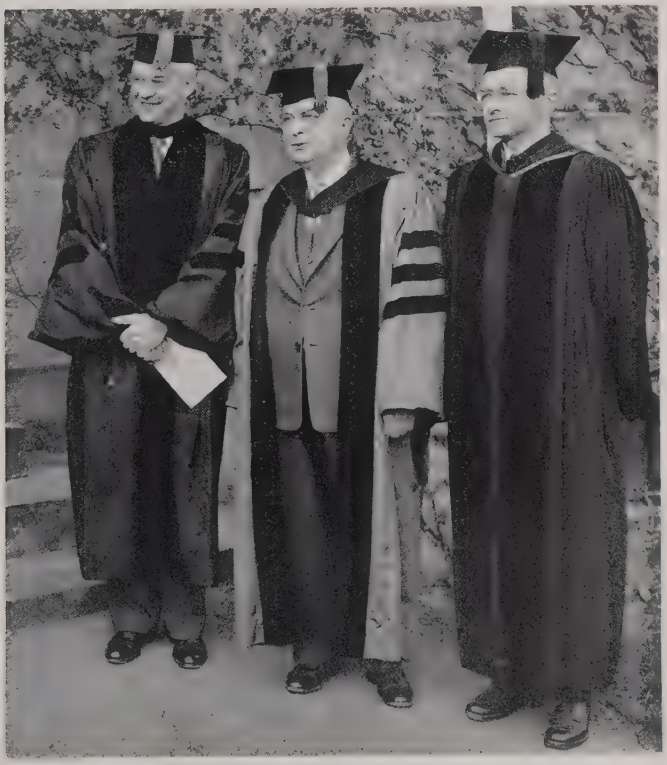
But that is not the life for which we now are chosen. It has been said that "the path of progress and the path of altruism are one." Thornton Wilder followed the idea a little further when he said that "in love's service only the wounded soldiers can serve." And the late William Temple traced the thought to cosmic roots when he pointed out that "the Kingdom of God was founded when its King was crowned with thorns." Being chosen "for obedience to Jesus Christ," we are also

summoned "for sprinkling with his blood." That means, of course, that in the mysterious providence of God we Christians have been set apart to receive those divine gifts which are the fruit of Christ's death, but does it not also mean that in the mysterious providence of God we Christians have been set apart to share with Christ His heartache, pain, agony, and final sacrifice? Does it not also mean that we have been chosen to take up our own crosses and bear them side by side with Him up all the windy Calvaries which men have made since first they crucified Him nineteen hundred years ago?

One day Theodore Roosevelt had been speaking sternly to his son Kermit, and finally he reached down to shake him by the shoulder. But Kermit's sister Ethel began to cry, and she touched her father's arm. "Shake me, father," she begged. "Shake me!" That frame of mind represents the peculiar genius of authentic Christian faith. In the maintenance of public education, in the support of the church, in the provisions for political government, in the attacks on racial prejudice, in the preservation of our essential freedoms — that frame of mind constitutes the special power in genuine Christian commitment. They who follow Jesus are called not to comfort but to struggle, not to gain but to lose, not to pride but to pity, not to peace but to war. They find life's meaning not in how much good they can get, but in how much good they can give. They find life's satisfaction not in being treated justly themselves but in refusing to let their fellows be treated unjustly. They find life's joy not in avoiding crosses but in carrying them.

Chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ, we learn at last the incredible truth that nothing but sacrifice can clear the road for God's salvation of His people — nothing but one man laying down His life for His friends, one man loving His enemies, one man sanctifying Himself for the sake of His brothers in the family of God their common Father. The disciple is not above his teacher, nor the servant above his master; and if Jesus found no road to Joseph's garden except the one which passed through Calvary, what cause have we to think that we shall walk a smoother way ourselves? When we were chosen as Christians, we were chosen for sprinkling with blood — the blood of unmeasured love, the blood of freely accepted sacrifice, the blood of Jesus Christ our Lord.

But one day the miracle happens! As Peter phrased the fact himself, grace and peace multiplied to us. Losing the life we tried to keep, we find that we have kept the life we gave away. Sheathing the sword that will not save, we see that we have drawn the sword that does. The church quiescent becomes the church militant. The church militant becomes the church triumphant. And sharing Christ's pain, we discover that we also share his joy.



COMMENCEMENT SPEAKER

Dean Emeritus Luther A. Weigle of Yale Divinity School with President Herbert Gezork (left) and Dean Roy M. Pearson (right).

The Living Word

The Commencement Address

By Dean Emeritus Luther A. Weigle
Yale University Divinity School

"The word of God," says the letter to the Hebrews, "is living and active, sharper than any two-edged sword." Yet sometimes ministers prefer that it be muffled in a dead language. Bishop Gardiner, in 1542, drew up a list of ninety-nine Latin terms which he insisted must be kept unchanged in any English translation of the Bible. An unknown reviser of the Bishop's Bible succeeded in substituting the word "charity" for "love" in a few cases, and thereby introduced intolerable confusion into the King James translation of the Greek word **agape.** A German congregation in Philadelphia informed the Supreme Court of the State of Pennsylvania, in 1807, that the great truths of the Bible could not really be expressed in English, and cited as an example the thinness of the English word "mercy" as contrasted with the breadth and depth of the German **Barmherzigkeit.** There are ministers of our own day, well-educated and sensible in other respects, who persist in addressing God with a neuter pronoun, "Our Father which art in heaven."

We may well agree with Archbishop Trench's statement that "it is good that the phraseology of Scripture should not be exactly that of our common life; that it should be removed from the vulgarities, and even the familiarities, of this; just as there is a sense of fitness which dictates that the architecture of a church should be different from that of a house." But it does not follow that the language of worship should be archaic, obsolete, or obscure. And it is wrong to assume that Jerome's Latin Vulgate, or Luther's German Bible, or the King James Version, are perfect instruments of the devotional life and should never be revised.

Revisions are not usually undertaken for devotional reasons, be it granted; as a matter of fact, they are seldom undertaken for literary reasons. It was not for the purpose of amending liturgies, or for the sake of rephrasing great literature in up-to-date language, that revisions of the English Bible were authorized in 1870 and again in 1937. It was for the sake of the truth. The task of the revisers was to recover for the English reader the ancient wording and the

true sense of the Scriptures at those points where the King James Version does not represent the ancient text or accurately convey its meaning.

These points are many. It is not necessary to remind this audience of Biblical students that the King James Version was based upon a few late mediaeval manuscripts which contained the accumulated errors of a thousand years of manuscript copying, and that the translators in 1611 lacked the knowledge of Bible lands and their language which the scholars of today have won from the amazing archaelogical discoveries of recent years. We must take account, moreover, of the corrosive effect of changing English usage. The King James Version contains more than a thousand words and expressions which were once accurate translations of the Hebrew or Greek, but now have so changed in meaning as to become misleading, even to educated people, unless they have an expert knowledge of the English language and literature of the Elizabethan period.

The vote of the Council which authorized the present revision ordered that it be "designed for use in public and private worship." An immediate problem was what to do with respect to the pronouns "thou," "thee," "thy," "thine," and the verb endings "-est," "-edst," and "-eth." In the King James Version these pronouns and verb endings were used for God and man alike. They were common English in 1611. They have now disappeared from common speech, but are retained in the language of prayer addressed to God. The revisers decided that they could do no other than adopt this present usage of the English language. The suggestion that "you" be used even in prayer was rejected as out of accord with the practice of the churches in public worship. It was decided to employ "you" in common speech, and to use "thou" and its correlates in the language of prayer (with the possibility of its use also in such cases of poetic apostrophe as might call for it in modern poetry).

Yet it was decided to preserve the basic structure of the Tyndale-King James traditions, and to seek to retain its simplicity, dignity, and beauty. The Revised Standard Version is not a new translation in "up-to-date" language. It is not a paraphrase which aims at striking idioms. The revisers have sought to put the message of the Bible in simple, enduring, timeless words that are worthy of the great tradition.

The basic structure of the English Bible was the work of William Tyndale. It has endured throughout all subsequent changes. Any attempt to make a new translation that will completely ignore it is vain — either its well-known phrases will be unconsciously followed, or they will be consciously rejected for something else. Moreover, this basic structure is so sound that it deserves to stand, and it has so entered into our forms of worship that it has become a natural language of the soul.

The Committee for the Revised Standard Version purposely kept as much as possible of the time-honored language of those passages of the New Testament which are most constantly used in public worship, such as the Lord's Prayer, the Magnificat, the Benedictus, and the Nunc Dimittis. For example, in the Magnificat they did not change the word "magnify," in spite of the fact that it is now obsolete in the sense in which it is here used. In every other case in the New Testament, the word "magnify" has been replaced by such terms as "extol" or "honor," but in this case it was felt that long liturgical use justifies its retention. For the same reason the traditional rendering of the first line of the Nunc Dimittis was retained, "Lord, now lettest thou thy servant depart in peace, according to thy word."

In general, the Committee felt that their charter required them to give especial attention to those passages of Scripture which are most commonly used in liturgies and services of worship. The language of worship is better fixed in memory, has stronger associations of feeling, and is usually more conservative, than the language of preaching or teaching. The revisers' principle, therefore, was to retain the traditional language of the great Biblical passages which are most often used in worship except at those points where the wording was clearly wrong — to make no change simple as a matter of taste or consistency, but to restrict amendments to the correction of actual errors, either of text or translation, or to the removal and replacement of misleading terms. This principle was applied in the Old Testament as well as in the New. In Psalm 23, for example, the expression "the valley of the shadow of death" is retained, though the Hebrew means "gloom" or "deep darkness." Among other such passages are Psalms 46, 51, 90, 91, 95, 96, 100, 103, 121 and Isaiah 53, 55, 58, 61.

In the end, the cucial test of the Revised Standard Version of the Bible will be in public worship. If men, women, and children are led by it to God, and if they find its phrases naturally upon their lips and in their hearts when they pray, it will endure. If ministers and people find in it the Word of God, as it is read in the services of the church and expounded in preaching, it will live and bring new life to all. But if it is to meet that test, it must be used in public worship often enough, and consistently enough, to prove its worth.

Much of what is said as to the value of the King James Version for use in worship is without any sound basis. One man argued that we shoud always say "Our Father which art in heaven" because the word "which" removes God from the company of men, and sets Him apart as unique and transcendent. The King James translators would have laughed at such an interpretation; for them the relative pronoun "which" had the meaning that the relative pronoun "who" has now. Another argued that the ungrammatical "Whom" in Jesus' question at Caesarea Philippi — "Whom do men say that I am?" — is much more musical and thus more worshipful than the word "who" can be.

Paul's defense before the peopel of Jerusalem begins: "I am a Jew, born at Tarsus in Cilicia . . ." The first four words are a perfectly natural translation — in fact the only natural translation into English — of the Greek. Yet after a recent lecture, a man came forward who stoutly defended the expression here used by the King James Version, "I am verily a man which am a Jew." He said that it was more euphonious, more rhythmical, and stronger than the simple statement; and that therefore it ought to be retained in any version of the New Testament designed for use in public worship. How is one to deal with assertions like that? The Greek contains no word for "verily" and no word for "which am." Anyone who imagines that Paul would stammer about with the Hebrew equivalent of "I am verily a man which am a Jew," as the first statement in his supreme opportunity to proclaim the gospel to the people of Jerusalem, has not learned to know Paul.

The discouraging feature of this case is that the man is a college professor, and yet assumed that the present translation, "I am a Jew," was an innovation. He did not know that it had been so rendered by the revisers of the 1870's;

indeed, he did not seem to know that the revisions of 1881 and 1901 exist. His mind was set upon one idea, that the King James Version is suited to use in public worship, and that no revision of it ever can be. He was typical of the people for whom the question is settled by habit and familiarity, and who are not interested enough to give any revised version a fair trial. One man protested vigorously against the use of any other than the King James Version in public worship, on the ground that "changes of phraseology make me think, and I don't want to think when I worship."

Surely I need not say to this audience that it is false to assume that the aim of worship is a cloudy feeling of the numinous. It is false to conceive worship as a comfortable repetition of ancient phrases no longer understood. It is false to come before God without thinking. "Son of man, stand upon your feet, and I will speak with you."

The natural and most important use of the Revised Standard Version in public worship is for the reading of the Scriptures. Next comes its use in the sermon, as text or illustration.

Let me read a paragraph from a letter which I received in January. It is from a Lutheran minister, pastor of a city church, who for two years has been using the Revised Standard Version at the lectern and in the pulpit. He writes: "My holiday work this year seemed particularly precious and blessed. Seldom if ever was I so thrilled and carried away by preaching texts. Never before did our Lord's deity impress me and my hearers more powerfully than during this Christmastide, when on the basis of the RSV it was my privilege to expound and apply Hebrews 1 and John 1, augmented by such readings as Colossians 1, which the RSV strengthens with its rendering, 'In him all the fullness of God was pleased to dwell,' and the Christmas Epistle, Titus 2:11-14, in which RSV gives us Scripture's most explicit and powerful expression of Jesus' deity, calling Him 'our great God and Savior Jesus Christ' . . . . I liked the RSV's 'the true Light was coming into the world'; also 'the darkness has not overcome it' . . . . I was also intrigued by the connection 'the Word became flesh and dwelt among us, full of grace and truth' . . . . I cannot tell you how greatly RSV enhances preaching . . . . Daily I thank God for the RSV and the inspiration it gives me and the impetus it supplies to dig deeply among the riches of God's holy Word."

It is important, in my judgment, that the Revised Standard Version be used for the responsive readings and for those Scripture texts which may be employed as the invocation or the call to worship or as versicles. I received the mimeographed order for the morning service of January 2, in a church where the RSV is consistently used at the lectern and from the pulpit, yet found that the responsive reading, Isaiah 60:1-3, 19-20, had been copied as these verses appear in the King James Version. That was entirey unnecessary; the two versions of this passage differ in no important point, but the Revised Standard Version is the more clear and meaningful.

Let me here state one point of usage with respect to which there has been some confusion. The fact that the Psalms and other poetry of the Old Testament are printed in poetry, in lines indicating the parallelism of the Hebrew, does not afford a pattern for the alternation of minister and people in responsive reading. For the minster to read the primary line of a Hebrew couplet, and the people to respond with the parallel secondary line, would produce a rapid-fire, jerky series of alternating utterances which would be inappropriate to a service of worship. When printing or mimeographing an arrangement of the Psalms or other poetry for responsive reading, you are free to use the wording of the RSV but to follow the divisions between the minister's word and the people's response which you find in the Book of Common Prayer or in any one of the great denominational hymnals.

Again, it is important that the Scripture passages which are read and the Scripture verses which are quoted in the orders for the various rites and the sacraments of the church, be printed and used in the wording of the Revised Standard Version. I have been amazed to see that in a church where the Revised Standard Version is used from the pulpit, at the lectern, and in all class-rooms, the service for the baptism of children begins: "Suffer little children . . . ." Indeed, in the Congregational Manual published in 1936, these words are so set apart by mispunctuation, that they carry the meaning, "Endure little children."

> And Jesus said, Suffer little children,
> And forbid them not to come unto me;
> For of such is the kingdom of heaven.

On the other hand, I find that the Methodist Book of Worship anticipated the RSV in using "Let the children come . . ."

There are some who advocate the use of two versions, the King James for reading in public worship in the church, and the Revised Standard Version for private reading, study and teaching. This is not a satisfactory solution of the problem, and as a policy is unsound in principle.

To adopt the policy of using the unrevised King James Version in public worship and the Revised Standard Version for education and evangelism, would be hurtful to both. It would be to make tacit assumption that truth and understanding are of little consequence in worship, and that the feeling of reverence is best elicited by archaic and obscure language. It would be to prevent the newer version from acquiring those associations in worship which are indispensabe to its full meaning for the lives of those who read it. It would be to separate pulpit and pew, worship and life, church and education, yet further, when these are already too far apart.

The adoption of such a policy, finally, would be to turn our backs upon one of the basic principles of the Protestant Reformation — the principle that the Word of God is to be made plain to the people in their own language, and that the reading and exposition of the Word is of central significance in the public worship of God. It was for this principle that Tyndale lived and toiled and suffered martyrdom; and for this his successors labored throughout the sixteenth century, until finally the King James Version was produced. All through that century there were many who took the position that Latin must remain the language of public worship and the English versions be kept for less exalted use. But in the end the truer principle prevailed, and the English Bible moved the minds and hearts of men in public worship as well as in private reading and devotion.

The language of the King James Version is not as strange to the general run of people today as Latin was to the common people of the sixteenth century. But it is strange; it makes the Bible seem irrelevant to life; and it covers errors which have made revision imperative. The same principle that called forth the translations in the Tyndale-King James series, and that led to their use in the public worship of the

church, calls today for the use in public worship of a revised version of this same tradition.

The eighty-five years since 1870 have been marked by interest and activity in the English translation of the Bible that are without parallel except in the eighty-five years between the publication of Tyndale's first translation in 1525 and the publication of the King James Version in 1611. Today we stand again at a cross-roads. At no period in history have people needed the great truths of the Bible more than we need them now. It is a good providence of God that has led Protestants, Catholics, and Jews alike to renewed study of the Scriptures and to revision of the older translations in the light of what we now know concerning the ancient text and its meaning. And it is good that in Great Britain, Holland, France, Germany, and so on around the world, similar work has been done or is in progress. May you as ministers of Christ be richly blessed in your use of the resources for understanding and preaching the Word of God which this labor affords you. Let me leave with you two great texts from Paul: "A wide door for effective work has opened to me, and there are many adversaries." "I am not ashamed of the gospel; it is the power of God for salvation to every one who has faith."

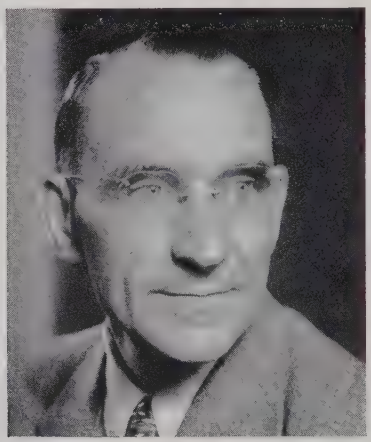
GRADUATION CLASS SPEAKERS

William S. George (left) Newton '55 and Arthur N. Sweeney (right) Andover '55.

A Grass-Roots Theology

The Address to the Graduating Class
By Dr. Paul S. Minear
Norris Professor of New Testament

You have asked me to give you some final word from your teachers. During these years you have been in touch not only with a single faculty but also with a far-flung theological enterprise, which shows signs of great vitality. You have become aware of this vitality in various areas: in the



rise of the ecumenical spirit, the renewal of biblical perspectives, the vigorous dialogs between faith and culture, between the Gospel and clinical psychology, between a theology of history and the critical dilemmas of an atomic age.

The flourishing of theological work in our time has prompted many protests. Among these protests none has been more insistent than the demand for a grass-root theology, a theology which is both relevant and intelligible to the man on the street. You yourselves on many occasions have voiced this demand. In doing so, you have but echoed the desires of many in this audience, of many in the congregations which you will serve.

We, your teachers, have not been totally deaf to this demand. We have, in fact, sought to help you relate the classical Christian conceptions of life to your own personal needs and to the basic concerns of your parishes. We have done this because of our faith that the Lord of heaven and earth is also the Life of our life, nearer to us than our breathing. He who calls new worlds into being does not overlook the falling sparrow. No theology is faithful to God's Word unless it is relevant to the life of the lilies in the meadow as well as to the men on the street. As Theodore Spencer wrote,

> Each man who's ever lived and died
> Has all men watching by his side;
> His birth cry to the startling air
> Foretells their triumph and despair,
> And what he speaks from his death-bed
> Speaks for all the unborn dead.*

On the other hand, the faculty has often been critical of this cry for a grass-roots theology. It is often a plea for superficiality rather than depth, for popularity rather than truth. Men on the street often have formed an unspoken agreement not to raise the really troublesome and ultimate questions. Often they prefer lazy platitudes to the plummet-line of God's prophet. Familiar as they are with grass-roots, they allow this familiarity to conceal at once the beauty and the fragility of the grass. Their minds remain commonplace because they see not the revelation of God's justice and mercy in common places and common things.

What, after all, is grass-roots theology? Grass-roots theology is the reflection by men about God, Whose invisible hand they discern in the familiar landscape of daily work. It is reflection about God by men who themselves have roots sunk deep in the life of the home, the church, the world. It is reflection about God by men who are "rooted and grounded in love," the love of Christ for neighbor and enemy, that love which surpasses all our knowledge. It is reflection about God by men who find in a Man on the Cross the power which redeems all men on the street. It is reflection about God by men who know both the glory and the transiency of the grass.

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* "Heritage," in his *Act of Life* (Cambridge: Harvard University Press, 1944), p. 35. Quoted by permission.

Behold, all flesh is as the grass
And all the goodliness there is as the flower of grass;
The grass withereth, the flower fadeth,
But the Word of our God shall stand forever.
That Word is the good news which was preached
[and taught] to you (1 Peter 1:24, 25).

I charge you, in the presence of God and of this company, to sink your roots deep into the subsoil of the common life. Allow God to teach you by all your conflicts, all your aspirations, all your fears, all your joys and sorrows . . . to teach you the love of Christ which binds us all together into a single body of dying and living again. Resist all the pressures which would make you content with superficiality and mediocrity, with "all the easy speeches which comfort cruel men."

I charge you to sink your roots even deeper into the Word of God, which lives and abides forever. Live out of the abundance of His power and His promise. Do not shun the language of Christian faith, however strange to modern ears, provided only it be appropriate to the mysterious majesty of God and to the imperious love through which He reconciles the world to Himself.

And may this very Word of God abide in you, enabling you

to preach good news to the poor . . . .
to proclaim release to the captives
and recovery of sight to the blind
to set at liberty those who are oppressed
and to proclaim the acceptable year of the Lord
(Luke 4: 18b, 19).

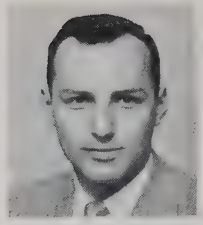
ANDOVER NEWTON GRADUATES

BERNARD DANIEL ALDERMAN, B.D. Born Salem, Mass., September 17, 1928. Colby College. Field work: Second Church in Newton. Student offices and organizations: President, Intern Class. Present work: Pastor, First Baptist Church, Livermore Falls, Maine. Permanent address: 25 Church Street, Livermore Falls, Maine. Thesis: "The Miracles."

RICHARD PORTER ARMSTRONG, B.D. Born Wellsville, N. Y., September 11, 1926. University of New Hampshire. Field work: Church School Assistant, Eliot Church, South Natick; Youth Assistant, Union Congregational Church, Walpole. Present work: Pastor, Tunbridge Parish, Tunbridge, Vt. Permanent address, 22 Vera Street, West Hartford, Conn. Thesis: "Frederick Harlan Page — A Good Minister of Jesus Christ."

EBBE RAYMOND ARVIDSON, B.D. Born Southampton, N. Y., May 12, 1929. Gordon College, Gordon Divinity School. Field Work: Youth Director and Supervisor of Sunday School, Lincoln Park Baptist Church, West Newton; Pastor, Community Church, Guilford, Vt.; Pastor, Larger Parish, towns of N. New Portland, Starks, Chesterville, W. Mills, Allens Mills, Me. Present work: First Presbyterian Church, Tonkawa, Okla. Permanent address: Derry Village, N. H. Thesis: "The Liturgical Use of the Psalms in Temple, Synagogue, and Church, with Suggestions for Their Use Today."

ROBERT HAMILTON BARTLETT, B.D. Born Boston, Mass., September 26, 1926. Gordon College; Gordon Divinity School. Field work: First Baptist Church, Charlestown. Permanent address: 6 Tremont Street, Charlestown. Thesis: "Pastoral Counseling and the Use of Scripture."



EVERETT SHELDON BAUER, B.D. Born Attleboro, Mass., October 21, 1922. Colby College. Field work: First Baptist Church, Waltham; Congregational Church, Wellesley; Farrington Memorial, Lincoln. Present work: Pastor, Hill Memorial Baptist Church, Allston. Permanent address: 283 No. Harvard Street, Allston. Thesis: "The Adequacy of the Christian Gospel for Human Spiritual Needs."

JOHN DANIEL BLYTHE, B.D., Born Atchison, Kansas, December 11, 1929. Ottawa University. Field work: Congregational Church, Quincy Point; Baptist Church, Wollaston. Student offices and organizations: Athletic Director; Chairman, Benevolence Drive. Present work: Associate Pastor, United Baptist Church, Lewiston, Maine. Permanent address: 272 Sabattus Street, Lewiston, Maine. Thesis: "The Kerygma in the New Testament According to Dodd and Bultmann."

SAMUEL GILMAN BROWN, B.D. Born Beirut, Lebanon, January 26, 1923. Colby College. Field work: Assistant in Religious Education Department, First Church in Newton; Assistant in Religious Education, Congregational Church, Wellesley; Pastor, Buckland. Student offices and organizations: Co-chairman, Inter-Seminary Committee. Present work: Pastor, First Congregational Church, Buckland. Permanent address: Buckland. Thesis: "The Oracles Against the Nations in Jeremiah."

PAUL HARRISON BURDITT, B.D. Born Waltham, Mass., April 30, 1924. Boston University. Field work: First Congregational Church, Billerica. Present work: Pastor, Pride's Corner Union Church (Congregational), Westbrook, Maine. Permanent address: 400 Brook Street, Westbrook, Maine. Thesis: "The Expression of Joy in the New Testament."

WILLIAM ALLEN CHACE, Jr., B.D. Born New Bedford, Mass., June 13, 1929. Northland College. Field work: Congregational Church; Wellesley Hills; Evangelical Congregational Church, Brighton; Congregational Church, Melrose Highlands. Present work: Pastor, Congregational Church, East Corinth, Vt. Permanent address: East Corinth, Vt. Thesis: "Religious Education as an Aid in the Rehabilitation of Juvenile First Offenders."

(MRS.) MIRIAM CRIPPEN CHACE, M.R.E. Born Meriden, Conn., July 22, 1931. Denison University. Field work: Congregational Church, Wellesley; Congregational Church, Melrose Highlands. Present work: Housewife. Permanent address: East Corinth, Vt. Thesis: "Training Teachers for Effective Christian Education."

DAVID ALAN COLEMAN, B.D. Born Springfield, Mass., October 2, 1926. Hope College. Field work: Pastor, Pride's Corner Union Church, Westbrook, Maine; Pastor, Orthodox Congregational Church, Ashby, Mass. Present work: First Baptist Church, Northampton, Mass. Permanent address: 44 Thornton Place, Pittsfield, Mass. Thesis: "Jeremiah and Paul on Predestination."

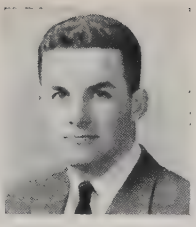
THOMAS LEROY HILLARD COLLIN, S.T.M. Born Sacred Heart, Minn., April 22, 1920. Luther College; Luther Theological Seminary. Field work: Boston City Hospital. Present work: Interim Pastor, First Lutheran Church, Newport, R. I. Permanent address: Sacred Heart, Minn. Thesis: "The Theological and Psychological Implications of Guilt in Pastoral Counseling."

JUDSON MALCOLM COREY, S.T.M. Born Knowlesville, New Brunswick, Canada, April 16, 1923. Acadia University; Acadia University School of Theology. Field work: Pastor, Community Baptist Church, Bow, N. H. Present work: Pastor, Community Baptist Church, Bow, N. H. Permanent address: R.F.D. 3, Concord, N. H. Thesis: "An Exposition of the Central Theme of the Epistle to the Ephesians."

DAVID THEODORE CROSS, B.D. Born Utica, N. Y., December 26, 1925. Brown University. Field work: Student Minister, Trinity Italian Presbyterian Church, Somerville; Student Assistant, Piedmont Community Church, Piedmont, Calif. Present work: Student Minister, Pilgrim Congregational Church, Southboro. Permanent address: In care of J. T. Cross, 185 Genesee Street, Utica, N. Y. Thesis: "The Meaning of the Phrase 'The Word of God.'"

WALTER ALLEN DEALEY, S.T.M. Born Dallas, Texas, December 24, 1915. University of Texas; Austin Presbyterian Theological Seminary. Field work: Student Assistant Pastor, First Presbyterian Church, Bryan, Texas; Student Assistant Pastor, First Presbyterian Church, Odessa, Texas; Student Acting Pastor, First Presbyterian Church, Lott, Texas. Student offices and organizations: Editor, *Theolog*, 1952; President of student body, 1954. Present work: Clinical Pastoral Training, Federal Detention Hq., New York City. Permanent address: 3524 Dickason Ave., Dallas 19, Texas. Thesis: "A Comparative Study of the Religio-Psychiatric Clinic and Clinical Pastoral Training."

ALICE LORENA EINSTEIN, M.R.E. Born Niagara Falls, N. Y., May 6, 1931. Keuka College. Field work: Primary Worker, Heath Christian Center; Student Assistant, Pleasant St. Congregational Church, Arlington Center. Present work: Pleasant St. Congregational Church, Arlington Center. Permanent address: Ransomville, N. Y. Thesis: "The Child's Developing Idea of God."



FRED BENNETT FORD, S.T.M. Born Rollin, Mich., November 17, 1898. University of Redlands; The Newton Theological Institution. Student offices and organizations: President of Junior Class. Present work: Staff Member, Gould Farm, Great Barrington. Permanent address: Gould Farm, Great Barrington.

FRANCIS INNIS FRELLICK, B.D. Born Brockton, Mass., April 22, 1930. Dartmouth College. Field work: Director of Youth Work, First Baptist Church, Norwood. Student offices and organizations: Chairman, Community Life Committee. Present work: Assistant Chaplain, Concord State Hospital, Concord, N. H. (summer only). Permanent address: Old Westfield Road, Granville. Thesis: "The Work of the Minister as Religious Educator in the Rural Church."

WILLIAM SKELTON GEORGE, B.D., cum laude. Born Sanford, Florida, February 6, 1926. Mercer University. Field work: Youth Director, Central Congregational Church, Lynn; Pastor, First Baptist Church, Hanson. Student offices and organizations: Chairman, Missions Committee; President, Student Association. Present work: Pastor, First Baptist Church, Hanson. Thesis: "Ministerial Leadership in a Protestant Church."

ALBERT CARTWRIGHT GRADY, S.T.M. Born Cleveland, Ohio, December 31, 1919. Kalamazoo College; The Newton Theological Institution. Field work: Assistant to the Pastor, First Baptist Church, Lynn; Pastor, First Baptist Church, Grafton, and Protestant Chaplain, Grafton State Hospital. Student offices and organizations: Athletic Director; President, Student Body. Present work: Minister, First Baptist Church, Grafton, and Protestant Chaplain, Grafton State Hospital. Permanent address: 3 Hillside Avenue, Grafton. Thesis: "Alcohol and Psychosis."

LAWRENCE MAYNARD GUDMESTAD, S.T.M. Born Valley City, No. Dakota, March 14, 1916. Augsburg College; Augsburg Theological Seminary. Present work: Chaplain of Lutheran Deaconess Hospital, Minneapolis, Minn. Permanent address: Lutheran Deaconess Hospital, Minneapolis, Minn. Thesis: "The Dynamics of Guilt in Pastoral Counseling."

JOHN RICHARD HALL, B.D. Born Green River, Wyoming, November 8, 1929. Yankton College. Field work: Pastor, Congregational Christian Church, Somerset. Present work, Pastor, Congregational Christian Church, Somerset. Permanent address: 1411 County Street, Somerset. Thesis: "Laying the Foundation: a Study of the Teachings of Justin Martyr."

CALVIN HAY, B.D. Born Boston, Mass., October 1, 1926. Defiance College; University of New Hampshire. Field work: Youth Director, Congregational Church, Chelsea; Congregational Church, Dudley; Minister, Union Church, East Hampstead, N. H. Student offices and organizations: President, Senior Class; Trustee of the "Andy" fund. Present work: Minister, Congregational Church, Newbury, Vt. Permanent address: Newbury, Vt. Thesis: "Ministry to the Aged."

THOMAS RICHARD HERBERT, B.D. Born Glen Rock, Penna., May 24, 1929. Catawba College. Field work: First Congregational Church, Hopkinton; First Congregational Church, Webster, N. H. Student offices and organizations: Organist, Senior Year. Present work: Pastor, The Franklin Charge, Franklin, Vt. Permanent address: 7 Baltimore Street, Glen Rock, Penna. Thesis: "A Survey of Hymns Concerning the Holy Spirit."

MYRON J. HERTEL, B.D. Born Rockaway Beach, N. Y., May 15, 1909. Marietta College. Field work: West End Community House; Boston Baptist Seamen's Bethel. Present work: Pastor, Congregational Church, Dover-Foxcroft, Maine. Permanent address: Dover-Foxcroft, Maine. Thesis: "Mission in Haiti, the Need for Community."

WILLIAM JOSEPH HILLMAN, B.D. Born Chicago, Ill., Sept. 16, 1928. Beloit College. Field work: Youth Counselor, Old South Church, Boston; Assistant to the Pastor, First Church of Christ, Marblehead; Assistant for Youth, Dane St. Congregational Church, Beverly. Student offices and organizations: Editor of *Hill View*. Present work: Pastor, Community Baptist Church, Allenville, Wisconsin. Permanent address: Rt. 5, Box 333, Oshkosh, Wis. Thesis: "A Sociological Study of the Community Baptist Church of Allenville, Wisconsin."

HENRY RICHARD HOBLIN, B.D. Born Bronxville, N. Y. July 4, 1928. Massachusetts Institute of Technology. Field work: Youth Minister, South Main Street Congregational Church, Manchester, N. H.; Minister, Congregational Church, Kensington, N. H. Present work: Minister, Congregational Church, Kensington, N. H. Permanent address: R.F.D. 2, Exeter, N. H. Thesis: "The New England Problem: An Inquiry into Ways of Revitalizing the Small and Static Church."

WILLIAM OSBORNE HOOVER, Jr., B.D. Born Welshfield, Ohio, January 4, 1927. Ohio State University. Field work: Union Church, Greenwood; Second Congregational Church, West Boxford. Student offices and organizations: Chairman, Social Action Committee. Present work: Pastor, Second Congregational Church, West Boxford. Permanent address: West Boxford. Thesis: "The Idea of Community in the Old Testament."

ROBERT APPLETON INGRAHAM, B.D. Born Bristol, Conn., August 18, 1927. Colby College. Field work: Baptist Church, Brookline. Present work: Minister, Baptist Church, China, Maine. Permanent address: China, Maine. Thesis: "The Origin of Old Testament Law."

KENNETH LEE JANZEN, B.D., cum laude. Born Los Angeles, Calif., July 26, 1930. University of Redlands. Field work: First Baptist Church, Beverly; First United Baptist Church, Lowell. Present work: Student Assistant, First United Baptist Church, Lowell. Permanent address: 3150 Lombardy Road, Pasadena, Calif. Thesis: "Martin Luther and the Doctrine of the Church."

LEON FALLIS KENNEY, S.T.M. Born Bristol, R. I., June 26, 1906. William Jewell College; The Newton Theological Institution. Field work: Pastor, People's Baptist Church, Cranston, R. I. Present work: Pastor, People's Baptist Church, Cranston, R. I. Permanent address: 1265 Elmwood Ave., Cranston 7, R. I. Thesis: "Pastoral Work with the Aged."

ARTHUR HARRIS MELANSON, M.R.E. Born Lynn, Mass., August 31, 1918. Gordon College; Gordon Divinity School. Field work: Pastor, Pine Street Baptist Church, Milford; Minister of Education, First Congregational Church, Wellesley Hills. Present work: Minister of Education, First Congregational Church, Wellesley Hills. Permanent address: 4 Waban St., Wellesley 81. Thesis: "A Proposed Program of Leadership Education for the First Congregational Church, Wellesley Hill, Mass."

PAUL CARLETON MILLS, S.T.M. Born Cincinnati, Ohio, February 5, 1927. Denison University; The Newton Theological Institution. Field work: Pastor, Community Baptist Church, Plainfield, N. H. Present work: Pastor, Community Baptist Church, Plainfield, N. H. Permanent address: Plainfield, N. H. Thesis: "An Evaluation of the Clinical Training Program at Andover Newton Theological School with Some Suggestions for Teaching Techniques in the Seminar Sessions."

HERBERT HORTON MUNRO, JR., B.D. Born Columbus, Ohio, May 4, 1928. Franklin College, Denison University. Field work: Youth Director, First Baptist Church, Norwood. Student offices and organizations: Vice-President in Charge of Athletics. Present work: Ph.D. candidate, New College, University of Edinburgh. Permanent address: Carp Lake, Mich. Thesis: "William Chillingworth (1602-44): Churchman, Controversialist."

MARGARET ANN PFLUG, M.R.E. Born Wellsville, Kansas, September 10, 1929. Ottawa University. Field work: Youth Worker, East Baptist Church, Lynn. Student offices and organizations: Chase House Representative on Housing Committee; Secretary of that Committee; Typist for *Hill View*. Present work: Director of Religious Education, Central Square Baptist Church, Portland, Maine. Permanent address: 1438 South Cedar St., Ottawa, Kansas. Thesis: "An Historical Survey of Religious Dramas."

JOHN DEMETRIOU PROTOPAPAS, S.T.M. Born Pano Zodhia, Cyprus, January 23, 1927. Greek Archidocese Theological Institute; Andover Theological Seminary. Field work: Chanting and preaching in different Greek Orthodox Churches; lectures about Greece, Cyprus, and the Greek Orthodox Church to youth groups in Protestant churches. Present work: Ordained priest, Greek Orthodox Church. Candidate for Doctor's Degree in University of Maine. Permanent address: 99 North Common St., Lynn. Thesis: "The Psychological Interpretation of Man."

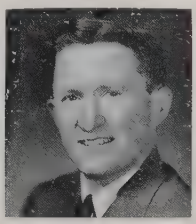
ROBERT JAMES RIPLEY, B.D. Born Manchester, N. H., December 28, 1928. Beloit College, University of New Hampshire. Field work: East Congregational Church, Milton. Present work: Associate Minister, East Congregational Church, Milton. Permanent address: 61 Garden St., Milton. Thesis: "The History of the East Congregational Church of Milton."

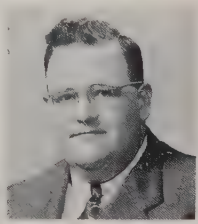
JOHN EDWARD RUMOHR, B.D. and S.T.M. Born Belding, Mich., July 20, 1928. Central Michigan College of Education; Kalamazoo College. Field work: Youth Worker, Boylston Congregational Church, Jamaica Plain; Youth Director, Beth Eden Baptist Church, Waltham. Student offices and organizations: Secretary and Chairman of Missions Committee. Permanent address: 319 West Congress, Belding, Mich. Thesis: "The Minister's Role in Public Worship in the Evangelical Churches."

(MRS.) TRISSIE TURNBULL RUMOHR, M.R.E. Born Cochobamba, Bolivia, South America. McMaster University, Women's Leadership Training School. Field work: Sunday School and Junior High Director, First Baptist Church, Newton Centre; Junior High Director, Beth Eden Baptist Church, Waltham. Student offices and organizations: Member of Social Committee. Present work: Housewife, raising David. Permanent address: 83 Balliol St., Toronto 7, Ontario, Canada. Thesis: "Some Principles of Religious Counseling with Youth."

JAMES LANCASTER SELMSER, B.D. Born Watertown, South Dakota, September 9, 1920. South Dakota School of Mines and Technology; Yankton College. Field work: Heath Christian Center, Boston; Central Congregational Church, Newtonville. Present work: Congregational Church, Dupree, S. D., and six Indian Congregational Churches on the Cheyenne Indian Reservation. Thesis: "The Dakota Indian, His Culture and His Religion."

GEORGE ARTHUR SMITH, B.D. Born Boston, Mass., June 16, 1917. Gordon College. Field work: Pastor, Union Congregational Church, York Beach, Maine. Present work: Pastor, Congregational Church, South Britain, Conn., and Protestant Chaplain Southby Training School. Permanent address: Box 344, South Britain, Conn. Thesis: "The Problem of Community in a Resort Area."





HUGH SMITH, B.D. Born Leviasy, W. Va., March 26, 1926. Alderson-Broaddus College. Field work: Pastor, Pelham Federated Church, Pelham; First Baptist Church, Medfield. Present work: Pastor, First Baptist Church, Medfield. Permanent address: 40 South St., Medfield. Thesis: "The Importance of the Individual in the Wesleyan Revival in England."

ARTHUR NORMAN SWEENEY, B.D. Born Billerica, Mass., April 21, 1924. Atlantic Union College; Seventh-day Adventist Theological Seminary. Field work: Minister, Evangelical Congregational Church, Harvard. Permanent address: Congregational Church, Greensboro, Vt. Thesis: "A Critique of Bonhoeffer's Thesis on Temptation."

FELISA TIU TAN, M.R.E. Born Amoy, China, August 15, 1928. Silliman University. Field work: Teaching Sunday School classes, Congregational Church, Wellesley, and in Congregational Church, Newton Highlands. Present work: Sunday School teacher, Newton Highlands Congregational Church. Permanent address: 17 Tin Hau Temple Rd., 2nd Floor, Causeway Bay, Hong Kong. Thesis: "A Plan for Christian Leadership Education for Philippine Churches."

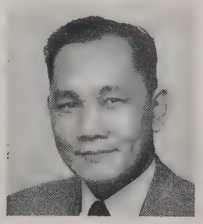
SOLON STEPHEN TSANDIKOS, B.D. Born Lowell, December 22, 1930. Greek Archiodese Theological Institute. Field work: Preaching, lecturing, and singing in different Greek Orthodox Churches. Present work: Planing to do graduate work at the University of Athens, Greece. Permanent address: 95 Butterfield St., Lowell, Mass. Thesis: "Ministry to the Dying and Dead."

LAURICE MALCOLM WALKER, B.D. Born Thomasville, Ga., February 13, 1929. Mercer University. Field work: Youth Worker, Baptist Church, Roslindale; Pastor, First Baptist Church, Framingham. Student offices and organizations: President, Junior Class. Present work: Pastor, First Baptist Church, Framingham; Graduate work at Harvard. Permanent address: 4634 Attleboro St., Jacksonville, Fla.

GEORGE CHURCHILL WHITNEY, B.D. Born Lawrence, November 27, 1910. Boston University. Field work: Minister, Congregational Parish (Unitarian), Norton. Present work: Minister, Congregational Parish (Unitarian), Norton. Permanent address: Mansfield Ave., Norton. Thesis: "Unitarian Theology — 1740 to 1840."

MARY LOUISE WRIGHT, B.D. Born Anaheim, Calif., December 4, 1930. University of Redlands. Field work: Lower School Superintendent, Congregational Church, Wellesley; Youth Advisor, Mattapan Baptist Church, Milton. Student offices and organizations: Editor of the *Hill View*; Member of Community Life and Convocation Committee; School Organist. Permanent address: 4014 Channel Place, Newport Beach, Calif. Thesis: "Faith and Culture."

PERFECTO PATINO YASAY, B.D. Born San Jose, Antique, Philippines, March 2, 1916. Central Philippine University. Field work: Speaking engagements under the auspices of the American Board of Foreign Missions. Present work: Chaplain, Brokenshire Memorial Hospital, Davao City, Philippines. Permanent address: Brokenshire Memorial Hospital, Davao City, Philippines. Thesis: "The Ecumenical Movement in the Philippines."



Scholastic Honors, 1954-1955

The Committee on Scholarship Awards of the Faculty voted the following Honor Scholarship awards based on academic work:

Junior Class: First honors: Malcolm Maccubbin (Andover), Betty Gardner (Newton). Second honors: Robert Lawrence (Andover), Donald Dunlap (Newton).

Middle Class: First honors: Helen Terkelsen (Andover), Paul Chapman (Newton). Second honors: Frederick Strasburg (Andover), Joanne Williams (Newton).

Senior Class: First honors: Merle Jordan (Andover), Robert Carter (Newton). Second honors: Donald Hadfield (Andover), Winifred Church (Newton).

M.R.E. Students: Senior first honors: Alice Einstein; Junior first honors: Wilma McCowen.

MASSACHUSETTS BIBLE SOCIETY AWARDS

On April 28 Dr. Robert W. Coe of the Massachusetts Bible Society presented gift editions of the Revised Standard Version to the following for excellence in public reading of the Bible:

Junior Class: Joseph R. Washington

Middle Class: David J. Dean

Senior Class: Charles C. Smith

ALBERT E. TEE MEMORIAL SERMON

On May 19 Lawrence E. Tee, '45, awarded the $25 Albert E. Tee Memorial prize for the best sermon based on a character or an episode in Church History, to Richard H. Frazier of the Middle Class.

New Faculty Appointments

President Herbert Gezork and Dean Roy M. Pearson recently announced the following significant appointments to the faculty and changes in faculty status.

The vacancy caused by Dr. Harrelson's going as Dean to the Divinity School of the University of Chicago has been filled by the appointment of an outstanding Baptist scholar, Dr. Norman K. Gottwald. Dr. Gottwald is a graduate of Eastern Baptist Theological Seminary (B.Th.), of Union Theological Seminary in New York (B.D.), and of Columbia University (Ph.D.). He is the author of "Studies in the Book of Lamentations." During the past two years he has been teaching in the Department of Religion at Columbia University, and during the last year he has also been teaching at Princeton University.

Dr. Richard V. McCann is to be the new Associate Professor in the Department of Social Ethics. Dr. McCann, a Congregationalist, is a graduate of Bowdoin College and of Harvard Divinity School and Harvard University, where he received his degree of Doctor of Philosophy. During this next academic year, while completing a reserch project on Religion and Juvenile Delinquency at Harvard, he will serve as Adjunct Professor with limited teaching responsibility. In the beginning of the academic year 1956-57, he will assume a full teaching load as Associate Professor. During this summer of 1955, Dr. McCann will serve as Discussant at the United Nations Congress on Crime and Delinquency in Geneva, Switzerland.

In further strengthening the faculty, Dr. Russell C. Tuck has been released from his duties in the Registrar's Office by the appointment of a competent secretary who will take over most of the duties of that office. Thus Dr. Tuck will be able to devote himself to full-time teaching in the Department of New Testament together with Dr. Minear.

Also, Dr. John H. Scammon, who has served so faithfully for many years as Chief Librarian, will be released for full-time teaching in the Department of Old Testament, together with Dr. Gottwald.

In replacing Dr. Scammon as Librarian, the School has been most fortunate in securing the services of Mr. Robert W. Sillen as Librarian beginning August 1, 1955. Mr. Sillen is a graduate of Colby College and of Simmons College Graduate Library School. He has had considerable experience in library work and served as interim librarian at Andover Newton while Dr. Scammon was on his sabbatical in 1954.

A great honor for the School but an additional burden for one of the outstanding members of the faculty is the announcement by Dr. Samuel M. Cavert of the World Council of Churches that Dr. Paul S. Minear, Norris Professor of New Testament and world-famous scholar has been appointed Secretary of Study and Program of the North American Conference on Faith and Order to be held September, 1957. The theme of this conference is "The Nature of the Unity We Seek." In addition to this honor Dr. Minear's status at Andover Newton has been elevated by his recent appointment as head of the Bible Department, as well as professor of New Testament. This action was taken by a recent unanimous vote of the faculty and trustees. Dr. Minear's duties in these new capacities will necessitate his carrying fewer courses in the next two academic years. However, he will continue to offer several of the basic courses in New Testament, together with some electives.

Highlights of Commencement Exercises

BACCALAUREATE — Sunday, May 15, 1955, The First Church (Congregational) in Newton Centre.

With close to 500 in attendance, this year's 49 graduates, members of the faculty and friends heard Dean Roy M. Pearson in his first Baccalaureate address entitled "Chosen for Obedience." The text of this address is included in this Bulletin.

Following the Baccalaureate Service graduates, members of their families and faculty members attended a communion service in the Chapel on the Hill with President Gezork and Dean Pearson participating.

COMMENCEMENT — Monday, May 16, 1955, The First Baptist Church in Newton Centre.

Following the usual processional from Colby Hall to the church in Newton Centre, the graduates assembled in the church for the awarding of their degrees. Addresses by members of the class were made by William S. George and Arthur N. Sweeney. Representing the faculty, Dr. Paul S. Minear gave an excellent address entitled "A Grass Roots Theology." This year's Commencement speaker was Dean Emeritus Luther A. Weigle of the Yale Divinity School, who gave a stirring address on the Bible entitled "The Living Word." Both Dr. Minear and Dr. Weigle's addresses are included in this issue of the Bulletin.

ALUMNI LUNCHEON and Annual Meetings in Noyes Hall.

With more than 200 alumni present, after dinner speeches were made by Rev. Harry Kimball of the Andover 60-year class, Rev. Denton Neily of the Newton 50-year class, Rev. U. S. Randall of the Newton 25-year class, Rev. John deSousa of the Andover 10-year class, and Rev. Kenneth Janzen of the graduating class. All of these were enthusiastically received, as also was the announcement made by President Emeritus Herrick that the Edward G. Frost Fund which has been accumulating and now amounts to $67,000 will now be made available for scholarships. Income from this fund will make it possible for the School to offer two to three full scholarships per year for outstanding prospective students.

A report was made by Mr. Dunn on the alumni current support effort. As of that meeting $1,763 had been pledged toward the minimum joint alumni goal of $3,000. (As this Bulletin goes to press alumni pledges total $2,832, which is 94% of the minimum goal.)

An innovation in this year's alumni program was the conducting of both the alumni associations' business meetings directly following the luncheon program in Noyes Hall. The order of business, such as the reading of secretaries' reports, treasurers' reports, the necrologies, the election of officers, etc., was taken up alternately for each society. The highlight of this joint alumni meeting was the resolution presented by Rev. Nathanael M. Guptill, President of the Andover Alumni Association, and Rev. Richard M. Owens, the outgoing President of the Society of the Alumni of Newton Theological Institution, which was to the effect that the two alumni associations should attempt to come together by May of 1956, which will be the twenty-fifth anniversary of the affiliation of the two schools, Andover and Newton. In the proposed alumni merger present duties and privileges of the members of each society would be protected. This would be necessary and desirable due to the composition of the boards of trustees, as they relate to the alumni societies.

Alumni officers elected at this year's annual meeting are listed in this issue of the Bulletin on page 48.

RECEPTION at the President's House.

President and Mrs. Gezork and Dean and Mrs. Pearson greeted the graduates, their families, the alumni and friends of the School at the annual reception at the President's House following the alumni meetings in Noyes Hall. With the assistance of several of the faculty wives refreshments were served to the many who attended this final function in this year's Commencement program.

SPEAKERS AT ALUMNI LUNCHEON

Left to Right: 60-year class (Andover), Rev. Harry W. Kimball; 50-year class (Newton), Rev. Denton Neily; 25-year class (Newton), Rev. U. S. Randall; 10-year class (Andover), Rev. John deSousa; Graduating Class (Newton), Kenneth Janzen.

President Emeritus Everett C. Herrick (left) and Mrs. Edward J. Frost at the time of the announcement of the Edward J. Frost Scholarships (see story on page 38).

THE ANDOVER NEWTON FACULTY

Front Row: left to right) Fallaw, Brush, Dunstan, Billinsky, President Gezork, Dean Pearson, Forgey, Hazelton, Pierce.
Rear Row: Scammon, Beebe, Linn, McCann, Miller, Dabney, Guptill, Minear, Harrelson.
Not Shown: Tuck, Knight, Maclean.

Alumni Societies

Alumni Association of Andover Theological Seminary

Nathanael M. Guptill, 1943, *President*

Robert J. MacLeod, 1945, *Vice-President*

Richard D. Pierce, *Secretary, Treasurer, and Necrologist*

The Officers, *ex officio;* Vaughan Dabney, 1914; J. Harold Dale, 1903; Henry E. Oxnard, 1894; Henry R. Rust, 1944; Alfred W. Stone, 1916; George R. Tolson, 1950, *Executive Committee*

Society of the Alumni of the Newton Theological Institution

Joseph A. Sisk, 1933, *President*

E. Gage Hotaling, 1940, *Vice-President*

Albert R. Phillips, 1937, *Clerk, Necrologist*

Norman R. Olsen, 1934, *Treasurer*

William E. Blake, 1911, *Auditor*

Lewis W. Williamson, 1939; A. Roger Williams, 1937; Percy G. Beatty, 1927, *Nominating Committee*

Joseph E. O'Donnell, 1953; Lewis R. Beckwith, 1953; Jerome Hevey, 1949. *Committee on Entertainment*

Richard M. Owens, 1937, *Member of the English Foundation*

Fall Lectures

Fall Convocation
October 19, 1955

GREENE LECTURER

THE REV. WILHELM PAUCK, D. TH.
Professor of Church History
Union Theological Seminary in New York

ENGLISH LECTURER

THE REV. EDWIN MCNEILL POTEAT, D.D.
The Pullen Baptist Church, Raleigh, N. C.

HEWETT LECTURER

October 24, 25, 26 and 27, 1955

DR. ARNOLD J. TOYNBEE, D.LITT., D.C.L., LL.D.
Director of Studies
Royal Institute of International Affairs, London